HQ 111 E46c 1914

02430230R

NLM 05016747 9

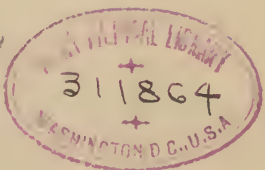
NATIONAL LIBRARY OF MEDICINE

U.S Department of Health, Education, and Welfare Public Health Service NATIONAL LIBRARY OF MEDICINE Bethesda, Md.

# THE CAUSE OF THE SOCIAL EVIL AND THE REMEDY

BY
ALBERT W. ELLIOTT
President and Gen'l Mgr.,
The Southern Rescue Mission

WEBB & VARY CO.,
PRINTERS
ATLANTA, -:- GA.
1914



Industrial Department
REFERENCE

HQ
111
E46c
1914

Transferred from the Library
of Congress to D. C. Public
Library for use therein under
Sec. 60, Copyright law, 1909.

COPYRIGHT APPLIED FOR

JAN 2 1914

ICP
E 56

2-15235

# CONTENTS


Page

FOREWORD ..... 7

CHAPTER I.

THE SCARLET TRAIL ..... 11

CHAPTER II.

THE TRUTH ABOUT THE PROSTITUTE ..... 19

CHAPTER III.

THE CLUTCH OF HEREDITY ..... 33
THE BRAIN ..... 56
PRIVATE VICE AMONG WOMEN ..... 65
PRIVATE VICE AMONG MEN ..... 77
FOREIGN IMMIGRATION ..... 87

CHAPTER IV.

ENVIRONMENT ..... 90

CHAPTER V.

THE REMEDY ..... 100
CONCLUSION ..... 142

"3 *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,*

4 *They say unto him, Master, this woman was taken in adultery, in the very act.*

5 *Now Moses in the law commanded us, that such should be stoned; but what sayest thou?*

6 *This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.*

7 *So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

8 *And again he stooped down, and wrote on the ground.*

9 *And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.*

10 *When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?*

11 *She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*"

—*St. John*, 8:3-11.

REV. A. W. ELLIOTT

PHOTO BY
WESLEY HIRSHBURG AND LEWIS D PHILLIPS

## *FOREWORD.*

*"Knowledge is power" said Lord Bacon.*

*"The truth shall make you free" said Jesus.*

*In the following pages, I purpose to lay bare the stark facts of the Social Evil, believing that public knowledge of conditions as they really are will prove a power for good; I will strive to tell the unflinching truth, pitiless though it appears, for therein lies the world's only hope of freedom from error and vice.*

*This book, my reader, is meat for strong men, not milk for babes. The author has devoted six years of his life to rescue work among fallen women, has studied the underworld from New Orleans to New York, from the Atlantic to the Pacific; has entered on the course of his mission,*

*more than three thousand houses of shame and talked with more than fifteen thousand inmates; he has walked the valley of this terrible shadow, meeting its blackened spirits face to face, searching their innermost secrets, praying and working for their deliverance, and crying from the depths of his soul over the hopeless tragedy of it all. Of the intimate, accurate, heart-crushing experience thus gathered, this book is a faithful record.*

*It is not a pleasant picture, the Social Evil, but I shall paint it as it is. The women of the brothel are neither the social martyrs nor the slaves that some well meaning, but misguided, writers have portrayed them. The fundamental causes of the Social Evil are not economic nor governmental in their nature, as most reformers contend. We must look deeper for the cause and far, far deeper for the*

*remedy. We must strip our minds of maundering sentiment and strike directly to the bases of life and sin, if we would find the solution of this tragic problem.*

*This is what I have undertaken to do. To begin with I have sketched the history of vice from ancient times to the present day. Next I have described conditions as they actually are in the underworld. I have then discussed the part heredity plays in the Social Evil, the relations between mind and body and the power of environment. Since covert vice is far more insidious than that which lies on the surface, I have devoted space to "Private Prostitution," and finally I have dealt with "The Remedy."*

*Above all, I have endeavored, with the sincerity of a tremendous conviction, to present the truth.*

*Let us always have "an eye for pity and*

*a heart open as day to melting charity." But let us not be deluded as to any evil thing, least of all the Social Evil.*

*It is my earnest prayer that you will receive the book in the same spirit in which it is written.*

*The Author.*

## CHAPTER I.

### The Scarlet Trail.

Prostitution and the social evil, according to ancient history, flourished in the eighteenth century before Christ. Like a furious storm it has swept pitilessly down the ages, wrecking or tainting the lives and hopes of all who have yielded and lingered in its tragic power. Moses, while making laws against the practice of prostitution among his people, actually took unto himself an Ethiopian concubine, indulging in the very evil he condemned. Tamar, the daughter-in-law of Judah, prostituted herself upon one occasion with the desire of defeating certain cruel customs of her day. Judah saw her and thought her a harlot, for she had her face covered, which was then the badge of prostitution, and he accepted her favors for a stipulated price. When Judah learned that Tamar was to bring forth a child he

ordered her burned for having "played the harlot."

Judah, like Moses, deemed it permissible to enjoy these privileges himself, but considered it heinous that a woman should. Solomon, the wisest man that ever lived, had many wives and concubines; and there are numerous instances where seemingly great and good men have fallen into disgrace because of vice. These facts go to prove that in ancient, as in modern times, men had a double standard of morals. They seemed to think that they could do, with impunity, things that the opposite sex could not, or rather should not. From the standpoint of social welfare, I shall discuss later on under the proper heading whether woman should be allowed the same latitude in such matters as man. It is our object now to lead the reader up to the real cause of prostitution and the social evil, and to do this it will be necessary to show in a slight degree some of the customs and practices of the ages gone by.

Broadly speaking, all nations of which we have any record have practiced sexual debauchery to a *fearful degree.* It seems to have been a *perfectly natural* consequence of life. The fearful penalty of burning at the stake and kindred tortures did not check the onslaught of carnal instinct. The majority of those in power in ancient times, those who made and put laws into effect were as corrupt at heart as men could be, and were guilty of the same crimes as were the unfortunate class that these laws were supposed to restrain.

History tells us that many great men were desperately loose in their morals; that whole nations were so steeped in vice, that it was a part of their daily life and religion; Kings and Queens, upon the throne lived *open* and *public lives* of *shameless debauchery.* It was not an uncommon thing for a father to sell his daughter to some man of high position

who would keep her to gratify his lustful passions.

In some countries, before Christ, it was the law for females actually to prostitute themselves at least once in life. In Babylon the law compelled every young woman to enter the temple of the Chaldaean Venus. The park and adjoining grounds were thronged with young women who were not permitted to leave until they had paid their debt and deposited the fees received from their lover upon the altar of the goddess.

Everybody who is familiar with the Bible, and who has to any extent read ancient history, *knows* that these evil practices were in vogue for many centuries and have been handed down, with certain modifications, to the present day. Every one who is in even a small degree familiar with city life today *knows* that prostitution and private vice exists in *startling proportions;* the question that we wish to solve here is: WHAT IS THE CAUSE OF VICE?

In the first place, we may say that God made man and woman and gave them the mysterious instinct of passion for the purpose of bringing into the world children to His honor and glory. God did not predetermine that man should sink into debauchery and shame because of sexual enjoyment. God's wishes and purposes were that man should remain pure and clean, but man disobeyed God and fell into sin; and all sin is alike with Him. After man fell into sin, his flesh and blood and very being became contaminated with lustful pleasures and crimes, and this propensity has lived in the hearts of men to the present day. At one period the world became so corrupt that God saw fit to destroy man; so He engulfed the earth with water and drowned every man and woman and child except Noah and his immediate family. These had faith in God and were to a *certain degree, at least,* trying to serve Him.

Here God gave man a new start in life, and it must have been with the *hope he*

*would do better* and not sink back to degradation. But what has man done? Look at the nations of earth today! *Look at America!* The land of Bibles and of churches and philanthropic organizations! The only difference between America today, and Greece and other nations in the ages past is that *we have a more refined quality of vice.* In the sight of Almighty God, the *vice of America is just as extensive and as abhorrent today* as it was in Europe and Asia before Christ. *Today* it is to a certain extent *private; then* it was more or less a part of *public life.*

But why is *this particular evil* carried to such extremes? Why do millions fall into this particular sin when only a small percentage practice petty larceny? Why should there be such a large number who seek to gratify their passions in illicit intercourse when so comparatively small a number commit murder.

The deepest instinct in humanity, as in

animal and even in vegetable life, is the sexual instinct. It is a tremendous, persistent force, like gravitation; it leaps and seethes far down at the very base of nature, manifesting itself in one phase or another through the infinite windings of creation. Sometimes it grovels like a beast in the slush of sensuality; again it is clothed in the radiant garment of romance and hovers in angelic whiteness about the trysting place of innocent lovers. Sometimes it blazes with hellish fire but again it shines with ineffable tenderness in the eyes of pure wedlock. The sexual instinct was divinely planted in the human race, was kindled by the Almighty for an all wise purpose. It is the greatest of all laws, the most impelling, the most irresistible. But because of its very sweep and intensity, it becomes the worst of evils when it is perverted, just as it becomes the highest of blessings when it is used and safeguarded as a gift from God. Hence, the social

evil is the most prevalent and the subtlest form of sin because it springs from the subtlest and the most prevalent of human instincts.

## CHAPTER II.

### The Truth About the Prostitute.

Public as well as private vice, so far as women are concerned, is traceable to one fundamental cause, though there are various minor and occasional reasons why girls and young women embrace such a life. The great majority of books or articles upon the subject aver that a lack of sufficient funds to maintain life in a decent manner is the main reason why girls sell their virtue. Others contend that our government is all wrong and that girls prostitute themselves because of economic or sociological conditions; but these have no decisive bearing upon the subject. It is a condition of their blood (I mean by blood, inherited characteristics) and of the very fiber of their being, it is an instinctive desire for morbid lust that draws most women of this type to their ruin. They are a class of beings

impelled by their very *nature* to lead an impure and unholy life. Their very being is permeated with a *gross carelessness* of good morals and of high ideals. They are what might be termed *"low brows";* possessing not *one iota of courage* to face the world *bravely;* devoid of womanly instinct; of character and of principle. The *"motherhood" instinct* that lies in the average woman's heart and soul is *missing in this class of women.*

The "madams" are usually women who have more intelligence than the ordinary girl occupying a brothel. These have risen, because of their intelligence and commanding manner, to positions of "management." She possesses a greater intellect than the ordinary "inmate," but at the same time it is of base quality. They are practically everyone alike and possess a *savage morbid depravity,* which is a part of their very nature.

The face is a mirror to the heart and

soul. The author has made a very careful study of the features and general expression of these women as well as of other women and men, and I have fully satisfied myself that shape of face and of head reveal certain qualities. Facial expression as a rule, is a key to one's disposition. There is a face which we may call "the brothel type," a blend of mental vacancy and animalism, a face through which an abandoned, mocking soul looks out to ensnare the unwary. Though widely different in coloring and contour, these faces all have their common marks, which fixes the women who possess them in one fatal class.

Any one would only have to actually associate with women who occupy a brothel a few years to be convinced beyond any doubt whatever that they are an entirely separate and distinct class of beings. Their blood and their surroundings during early life has made them what they are. *It is not their fault.* They are

in most instances doing the best they know how; the best they can. They do and act according to the way they see things. They look at life entirely differently from the person who prizes purity and a nobler life. They cannot understand why one should want good character. *Possessing no high ideals themselves, the whole thing is simply foreign to them.*

The reader will understand that I am speaking of these women as a class and not as individuals; certainly there are a few exceptions; but it must be understood that unless we specify certain individuals we are speaking of them as a whole, or class. I have noticed that some writers upon the subject, in trying to carry their point that these unfortunate women were of high lineage and noble inclinations, would point out some *particular case* where a woman of the underworld had been very tender toward one of her kind that was dying, or helped another inmate by giving her money to leave such haunts when she had

made up her mind to live a decent life. But *this* is no proof of an honest heart or pure motives. Who is it that would not help a dying person? When we look upon death it changes the feelings of most of us, at least for the moment. Granting that she did help this dying girl, and even buy her a coffin and a shroud and see to it that she was decently laid away, that *does not indicate* that she had or ever did possess true character. Highway robbers, thieves and liars will stick to and help their chums when in distress. But even if she *really did* possess some noble womanly trait, that is no indication that *all* of her class are like her, or that she is a fair representative of the half million of her sisters that are scattered throughout the United States. I tell you frankly and earnestly that the *great mass* of women of the underworld are born with an inclination in their very hearts to live an impure and degraded life.

They are *one* of the *many classes* that

go to make up the inhabitants of the earth. They are filling practically the *only place* that they *could fill.* They are living where their inclinations *lead* them. Just as the "bum" likes to rove the earth and sleep in box cars; as the millionaire prefers a mansion in a great city; as some prefer the country life instead of city and vice versa; and as the old style southern people preferred the old fashioned colonial homes; thus it is with women who inhabit a brothel; they are filling the *only place in life* that their inclinations will *permit.*

As a rule practically all women who are living openly, public lives of shame, possess a *low standard* of intellect. The great majority have practically *no education;* the lack of education *might* be because of the fact that the *low grade of intellect* they possessed *would not* permit their taking an education. The *very fact* that their brain for some reason or other *had not developed,* or that they *never had* possessed the required quantity as well as quality of

brain would be a *reasonable excuse* for *not* being educated.

Of course environment plays a large part in the destiny of man; this we will take up later.

Women who inhabit brothels are a *separate* and *distinct* class of people, gathered together and embracing that life because it *appeals* to them; just as other classes follow certain *other pursuits and natural inclinations in life.* The old adage, "Birds of a feather flock together," holds pre-eminently good in *their* case. They are what might be termed a *"lineal breeding";* a class whose propensities have been *pre-determined* by their ancestry. Not that their parents were *necessarily occupants* of houses of ill-fame, yet a great many of such parents, if properly classed would be *found* in that class in *thought* and *action* and *deed,* even though they had *never* in their life seen a brothel. It is *not* the actual state of *inhabiting* a brothel that would characterize a women or man as a *fit subject* for a brothel; this is deter-

mined by the *life one leads.* As a matter of course there are women today that are leading willful lives of shame that *never* did enter a public house of prostitution.

I have absolutely satisfied myself, however, that women who occupy public brothels are *there from choice;* that is, that is all they can *see* in life. Life seemingly holds nothing of any worth in store for them. They have reached the *height* of their ambitions. To place them in pure and wholesome surroundings would be *foreign* to them. Just as a man marries a woman of his equal socially and feels entirely at home in her company, so the surroundings of these women is *equal* to their social inclinations. Should a man who possessed certain social qualifications marry a woman who was his *superior* in every trait that *he* possessed, the man would *never* be happy with her. He would be *entirely out of his sphere.* So if we place these women in a well-conducted home where *modesty and intelli-*

*gence and good manners reign supreme, the whole would be foreign to them and they would be miserable.* I may never be able to explain to the reader's entire satisfaction that I am right in the matter, yet I repeat that I am perfectly satisfied that I am right. During the past six years I have visited in person about three thousand houses of ill-repute and talked face to face with possibly *fifteen thousand women of the underworld;* I have, and did offer *every one* of this vast army, *a helping hand.* It was not an offer to take them out next month or next week, but an offer to take them *that very moment* and pay their railroad fare *to a home where they would be cared for free of all charge and where a position would be later secured* that they might be able to *support themselves.* They *flatly refused to go;* the great majority offered as their excuse that they were able to take care of themselves and that when they were *ready* to reform they would *not ask the help of*

any mission or organization. Many stated that when they decided to do better they could go home and live with their *own people.* The great majority of those to whom the author extended a helping hand occupied brothels in Georgia, Florida, Alabama, South Carolina and Tennessee; but the entire territory covered a much larger field, and extended from New Orleans to New York City; from the Atlantic to the Pacific.

During this period about fifty girls really accepted my proposition, and of this number all but a lone one went back into the same life. These girls were given every opportunity to pull themselves together and live honorable lives but they *would not* embrace the opportunity. Two of these girls were taken, separately, into my own home as one of my family, and treated as one of my family. I spent various sums of money on these girls and saw to it that they did not want for anything that would tend to make them

happy in ordinary life. Our books show that $111.53 was spent on one girl for clothing and various things that were necessary to comfortable living, but none of these things could take the place of the *gay life of the underworld.* They longed for the various midnight revelries that *no other place* but the glittering tenderloin district *afforded or could afford,* and to these they returned—returned of their own volition.

Many of these unfortunate creatures made a confidant of the writer and gave up many of their secrets to my ear (I am speaking of the girls whom I actually succeeded in persuading to leave the brothel) practices, which would be *highly improper* to print in any book or *anywhere else;* but enough was said to satisfy my mind beyond all doubt of the *extreme depravity* that takes possession of a woman of this character. The girl upon whom the above sum of money was spent and whom I succeeded in keeping to a

pure life this period, actually begged me to desert my wife and children and be her companion in the lower world.

For a long time I was not certain for what exact reason or purpose or purposes a girl would deliberately choose the brothel as her home. It was for a long time my contention that these women were sexually inert, but I have found that this belief upon my part was not founded upon any sensible view of the situation, but that it was a kind of *sympathetic sentiment* that existed in my heart simply because I was sorry for them.

The truth of the matter is that my first impression early in the work was that these girls were *forced* into such life by *certain external conditions* and *not* of their own free will and accord, and that their entire surroundings were absolutely foreign to their better natures and inclinations; but such ideas have been *completely swept away;* I have received conclusive

testimony from the girls themselves that these notions were false. The majority of the girls who confessed their practices and habits said that the average man did not appeal to them and that they cared nothing for him in most instances except his money; but that in regard to their so-called "lovers" just the contrary was true.

I wish that I were able to give the reader a comprehensive insight to their morbid depravity, *but I cannot do it.* Suffice it to say that it is my belief that the great majority are moral perverts; that they are sexually diseased to a serious extent. It is a question in my mind, from the experience I have had with this class, if this diseased condition does not date back to their early childhood. The author once thought, and entertained an idea for several years, that the majority entered a brothel simply for the fast gay life it offered, and because there would be no work required of them. I believed

that laziness and a lack of good character and a desire for a reckless life were practically the only motives they had in prostituting themselves; but in this I must confess that I was wrong. My investigations prove beyond a doubt that the greater percentage are what doctors term "over-sexed." I don't mean to say that they do not possess all the qualities expressed above, for they do; but I simply add to those qualities the fact that they are and were, to the best of my knowledge and belief, *a depraved set practically all of their early life.*

## CHAPTER III.

### The Clutch of Heredity.

What is the cause of the social evil? If depravity has existed in the minds and hearts of many of these women from early childhood, there must be some *reason* for it. The passion that God gave to man is of course a glorious thing and for a glorious purpose. All men and women possess it to a greater or less degree, and it is perfectly right that they should. But why have some an abnormal, destructive, *beastly* passion?

If we are all of one family, created of God alike in the beginning, why have some risen to positions of honor in society while others have fallen into disgrace and ruin? Why does one woman in a certain community fall by the wayside when her former associates hold themselves up to an honorable life? Why does one girl from a certain family enter a brothel while her own blood sister marries and lives a pure

life? At least, we cannot lay the latter case to a question of environment. It would naturally be supposed that both these sisters had received the same kind of training; that their home influences had been practically the same. Then why this difference of character?

There are many reasons that can figure more or less in a case like this. We may take, for instance, the writer's four children—two boys and two girls. Each of these children has a different disposition and nature, yet they have the same mother and father. Their home training has been the same, still it is the easiest matter in the world to distinguish the different types they present.

In order to account for the difference in a family of children the fact must be taken into consideration that each child has its own surroundings and conditions from the very minute of its conception to the day of its birth; yea before its conception. For instance, at the conception of the second or third child in a specific fam-

ily the father's inclinations, habits and practices as well as his thoughts may be entirely different from what they were when the first child was conceived. Those who will give serious thought to this idea cannot reasonably deny that like produces like, and that as we are, so shall our offspring be. I shall not presume to say however that this is the one and only predetermining factor in a child's future life. Still we all must admit that a child is not "made" but is simply a result of "reproductive" power. A reproducing of one's self—practically the same as in plant life.

Now there are various reasons why girls deliberately choose a life of shame, all of which are more or less dependent upon one main cause—lack of good character. The primary cause is lack of noble character; lack of a sensitive refinement; as if one had no high aspirations; a base and ungodly use of one's self; a pre-disposition to evil practices; a lack of pure motives; an indifference and disregard for the noble part

they should play in the building up of a great nation.

All plant life is, to a certain extent, pure in type. So was man in the beginning, or until the time the human race fell into sin. After this, sin became a fixed principle in his life just as "color" is a fixed principle in plant life; but if we can, rightly *class* sin, why have some been mastered with such a base quality—such an anomalous type?

Every one knows that in the plant life, *"like produces like."* If we plant red corn, the result will be a field of red corn. If we plant a short limbed variety of cotton, the result will be a field of short limbed cotton. But suppose we are careless with this corn and cotton and allow it to "run out," so to speak; will there not be stalks here and yonder that will have long limbs, and will not some have shorter limbs than the standard is supposed to be? Any farmer will tell you this is true. We will grant that the red corn to begin with is a pure variety

and that it has produced red in color ever since it existed. It will be possible actually to change the color of that corn in a few years by careful selection, but sooner or later it will revert to its original species. We all know that some ears of that corn will be large and others small; some will have firm flint-like grains while others will be more or less soft and easily devoured by weevils. Now the farmer in selecting his "seed" corn for planting purposes the next spring will pick for the variety that is hard and flinty and will reject the softer variety; yet when he gathers his harvest the next autumn some of that field of corn will not be of as firm and flinty a texture as other ears will be. This is because the blood of that corn, so to speak, is of a mixture of soft and hard. There will probably be some grains on a particular ear that will be harder than others, even though every effort is made to have them all the same quality. Of course this difference may come about

from different qualities of soil in different parts of that field. At any rate there is a difference, and there is *no possible way* of ever securing and maintaining a *specific standard, minutely.*

This comparison is for the purpose of demonstrating the fact that though one may be ever so careful in the selection of specific types as refers to the vegetable life, it is impossible to secure and maintain an exact standard. If this is true of plant life, it is inevitably true of the human race —a family of such a diversity of types from which to select.

Let us take a blue and white variety of corn and mix the grains and plant a field and the result will be a mixture of blue and white corn. For years the farmer may be able to select apparently perfectly blue ears of corn from his barn and plant these, but the result will be both blue and white corn. By this time the corn is thoroughly mixed, just as is the human race thoroughly mixed in types. But let

that farmer determine to change the color by constant and careful selection to a white variety, what will be the result? He may carefully select *nothing* but pure white ears for years and years and *still* there will be an occasional blue ear found on his farm. Two years may elapse without finding a *single blue ear or grain,* but the *next year* he may find *several ears* that are either perfectly blue or else have blue grains scattered about among the white.

If it were possible to select one hundred men and women who actually possessed high ideals and whose aspirations tended to lead them to a higher and nobler life, and should place these to themselves as married families on some far distant island where they could only associate among themselves what would be the result?

Within a few generations you would be able to find *several classes* on this island. *Some* would be *rich* while others

were *poor;* some would show a *marked degree* of intelligence while others would show a *less* active brain; some would possess *refinement* and others *coarseness.* The author is willing to grant that much of this would come about because of environment and training; but it only goes to show that it is *absolutely impossible* to have and keep everybody alike in every sense. It is not reasonable to believe that every person on earth could *possess* and *maintain* exactly the same *standard.* If it is possible to vary in these things to a *small degree,* is it not also *perfectly reasonable* there should be wide *moral* variations? It is my object to show the reader that women who inhabit a brothel are a *"class" by themselves* just as *other* classes exist. Certainly we are victims of circumstances to a certain degree. Should a person possess or inherit certain noble qualifications in youth, but be surrounded by influences that tended to immoral

living, that person's baser inclinations would develop faster than the good, and his moral instincts would become corrupted; but that person, in later years, would be a *much easier subject to lead back* to a pure life than the person who never did have *those* noble inclinations.

If all men and women were absolutely pure in every motive, and extreme care was taken to mate only those who were of the finest and most noble type of purity there would be scarcely any trouble in maintaining a fairly high degree of morality. If, when one person was found to possess any "color" whatever in his moral character, and we could weed him out and not permit him to reproduce himself, the problem in a measure would be solved. There would be less vice. But we must take into consideration that at least a large majority of men and women entertain impure thoughts; that their ideals are *not always the highest type.* A man or woman, from all *outward* appearances may be a

*perfect gentleman* or *lady,* while their *secret practices* may be vile and corrupt.

We are *all* born in sin and our *natural* tendencies are *downward,* and *nothing* but a miraculous reconstruction of our *very nature* and *being* can *change* them. It is perfectly natural for water to run *down hill,* and it would be a miracle should it run up hill. Now if man is born in sin and filled with evil from his very conception, is it not reasonable that these inclinations for evil *will predominate his life unless some miraculous change is* effected? And is it not possible that by *culture* of some of his defects that they can be *enlarged to a much greater capacity?*

We all doubtless have more or less inclination to do the right thing; that is our conscience prick us when we do wrong and we will determine to do better.

Now if this "better nature" or the good that is in man should ever and always be cultivated and bred to, it would be possi-

ble to overcome to a large degree his evil inclinations. But is it possible to cultivate to any extent these better qualities in the face of existing social conditions? It may be possible but hardly probable. Indeed it isn't being done, and crowded brothels is the result.

As in plant life, so it is with the human family; the effort to preserve a noble standard of virtue by mating like with like, becomes an eternally unsolvable problem.

Suppose that we made a law prohibiting any one marrying except those who possessed a *reasonably good line of morals.* How are you to know what the *secret life is?* How shall you determine what *thoughts are?* A man might present a *very acceptable "surface"* and his *secret practices* and *thoughts* might be *just the thing* that would *undermine* the system that effort was being made to establish. It is my contention that a man's thoughts play as large a part in the destiny of his offspring as do his actions. *"As a man thinketh so is he."*

Man cannot get *above* his *secret thoughts.* Those thoughts are *just as much* a part of man's nature, and go just as far in determining his destiny as do his actions.

Then, if a man marries a woman and she be ever so pure in thought and deed, he, though his outward appearance may be pleasing, and though he may never have entered a brothel in his life, might be, in his thoughts, of such a vile character that his offspring would inherit in *deed and action* what he mostly *"thought."*

This is to show you that one *does not have to be an inmate of a brothel in order to rear children that will be fit subjects for such a place.* But let us suppose that while his life, as it appears on the surface to the average observer, may be a standard of purity and good morals, his thoughts may not only be vile, but he may be indulging in unholy practices with women other than his own pure wife. As is the case in *thousands of homes throughout*

*America,* this husband and father may spend much time and talent, as I will show you in the chapter that refers to vice among men, as to how he can meet the wife of some other man and enjoy her favors.

Is he not impregnating his very being with evil and impure practices that will in all probability show up to a marked degree in the next child his wife will bear him? "As we think so we are." This man studies and connives how he can indulge in illicit intercourse, which always brings on more or less depravity, because it is not according to the divine plan; because God sets His stamp of disapproval upon such conduct.

In such illicit intercourse the man or woman as the case may be, is not introducing something that is foreign to their nature; not at all; but they are simply cultivating their baser animal nature. They are *selecting the seed,* so to speak, *for future harvest.*

Such a one is entering his store house

of knowledge, of propensities, of inclinations and of hopes, to *select his seed* for future generations.

He might select, as a good variety to cultivate, some of the following varieties: Honor, integrity, pure motives, high aspirations, fidelity, pure love, etc., but these do not satiate his *immediate selfish motives* and desires; so he selects a *different* but *lower* quality of seed.

On the *surface,* they may look good and appeal to him very much. But the variety is *not* lasting; not a variety or kind that will *stand the test of the ages.* They are sweet at the moment and offer for a time much enjoyment. He possibly does not realize the enormity of his actions. He possibly never thinks for a moment that he is sowing and cultivating the very seed which will prove a harvest of ruin and destruction in future generations.

Now this is what we term inherited prostitution, or inherited vice. It is an *inheriting of such qualities as may live and flour-*

*ish in the hearts of men and women who subject themselves to evil practices.* The father or mother may have some noble traits. They may attend the church of which they are members, and may attend and teach a class in Sunday school; may pray in public and visit the sick; but *these* do not signify what their *secret life is.* Nay verily. But grant that their secret life is all that one could wish for and they are in reality pure moral husband and wife, but in generations past, there were members of that line of ancestry that practiced debauchery and lived a licentious life; it is just as possible for some of those children to inherit the taint as it is for a seemingly pure variety of corn to show an occasional grain of a different color. It is sometimes the case that a preacher's daughter will deliberately choose the brothel, or entertain the same kind of practices privately, and while we frequently learn of a preacher falling by the wayside, into disgrace, yet they are generally supposed to live a good

moral life. The preacher whose daughter or son leads an impure life may have received the taint of some one of his degraded ancestors.

Now, again, let's consider hereditary influences from the mother's side. There is no doubt that the mother's influences over her unborn babe are very pronounced. Certain markings appear on children quite often that were influenced at some critical moment in that mother's life before her child was born. These marks are supposed to be the result of some unexpected occurrence or happening. A fright that fills the mother's heart and soul with terror for the moment will cause some distinctive mark or tendency in that child's future life. Why is this? It is because her very being is taken possession of for the moment with the one thing that presents itself to her. The fright penetrates this mothers very soul with such *sweeping intensity* as to leave a *lasting impression* upon the child. Then a longing or

craving for something that she never realizes will very often result in planting in that child's nature a strong desire for the very thing she craved. These are facts that practically every one admit.

If it is possible that the continual craving of strong drink by a mother who is at that time carrying her unborn babe would implant the same inclinations in the child's life and being, is it not *just as reasonable* that other inclinations and propensities can likewise be planted?

If in reality and truth a mother should possess the kindest and most sympathetic disposition all through life, would not her children naturally be, to a very great extent at least, of the same disposition? Nobody expects a young lamb to grow up anything else except a likeness of the doe. Would not the reader be surprised if a lamb were born and as it grew, began to show signs of the ferocity of the lion? And would you not be very much surprised if you were to place a lion in a field with a

lamb and he did not immediately catch it and tear the little animal into pieces? You would immediately realize that should the lion be harmless to the lamb that he had distinctly departed from the natural instincts of its species.

If the above comparisons are reasonable, then is it not perfectly right and proper that we take the stand that if like produces like in one instance it will do the same thing in another.

A wife, when selected as a life companion, might appear to the average observer as a woman of refinement and one who possessed many noble traits; but if she allows impure and vicious thoughts to permeate her being and control her and supplant her "better self" she will not only rear children with those same inclinations, but she will give herself over to such practices as destroy in a marked degree all honorable traits.

Often a man may be intoxicated at the time of conception of his child. At such

a time his "better nature" is deadened while his animal instincts are inflamed and supremely dominant. Is it not reasonable to suppose that his child will be made of *just such material* as was the father at the time being?

Doctors say that children conceived under such conditions are often idiots. No one can say that that father was an idiot from birth, but under the damning influence of strong drink, he was for the time being *non compos mentis.* (By way of parenthesis, I may here state, that from my personal observations, drink is not only the *ever present "companion"* of women of the lower world, but it is a power, yea, *monster,* that *pitilessly* drives her with ever *increasing intensity* on her downward career to mother earth. When the *manufacture* of intoxicating liquors *ceases,* half the battle in the effort to reconstruct the morality of our nation will be won.)

The thinking of a person certainly plays

a great part in his future life. If it plays a big part in his life, then it plays a big part in the life of his off-spring. The unfortunate child is only an exemplified form of the curse that God has placed, by His inevitable law, upon man's debauchery.

These loose habits and wicked practices on the part of either or both the parents are transmitted to their offspring. Outward features are not handed down more faithfully from generation to generation than are inward impulses. Moral tendencies are inherited no less than physical characteristics. Vicious inclinations may be ingrafted in the blood of a girl from her father or from her mother, or from both. A child of such parentage comes into the world predestined to sin. Her character is simply what it *is*. It may possibly be modified for the better by early training and wholesome environment, as we shall later show; though such training and such environment are scarcely to be expected

from parents who are themselves bent upon evil ways. The all important fact is that a child who carries within its own blood the taint of sexual wrongs is in the vast majority of cases foredoomed, unless she accepts divine salvation through Christ. It is from these children that the scarlet ranks of the prostitute are drawn. The prostitute is simply a product of inevitable law.

You cannot change the natural inclinations of an oak tree to shed its leaves when autumn approaches. That is a predetermined part of the life of that tree. Certain influences have been fixed throughout the ages that the oak tree sheds its leaves when winter approaches. These influences control that tree and there is no possible way of changing them.

Now then, socially speaking, or in other words, viewing man from a social standard (leaving Jesus Christ out) he is

*controlled absolutely by certain predominating influences.* In other words, *he is what he is; born with an inclination to sin.* Man, while, of course, susceptible to certain influences, yet what he is, *he really is. It is possible* to cultivate man's intellect and cause it to grow and expand; but you *cannot* change man's natural *inclinations* to sin. All are born in sin, which is just as much a part of our being as love for our children.

During the time that I was *practically living* among women of the lower world, my time and talents were faithfully applied in an effort to look down, as it were, into the innermost recesses of their very soul. I studied their habits and natural inclinations day and night. I visited their habitance in the roll of a minister as well as a "sport," so that I might be able to gather true and unmistakable information for the purpose of reaching a just and equitable conclusion. I dare say there are

few, if any who have so wide a range of definite experience.

Gradually it dawned upon me that my efforts were being wasted; that is, I was dealing with a class that looked upon my efforts and teachings as something absolutely foreign to their very nature. Their life and inclinations were just the opposite from mine and they could not willingly embrace them. They were held fast by the "clutch of heredity."

## THE BRAIN.

As man cannot get above his secret thoughts, as these are a part of his very being, I wish to dwell for a moment upon the brain of man.

Every one knows that the brain is only matter; that it is simply a portion of our physical being, but the constituents of thought are the invisible qualities of man, that make him what he is. Corrupt thoughts *literally* corrupt one's body. Thoughts are susceptible to good training just as are other traits. Then, too, these elements or characteristics are inherited and "stayed" principles (as to extent depending upon ancestry) just as material things are inherited.

Bain in his book, "Mind and Body" says: "Matter is changeable and corruptible; mind is a pure substance. The mind has a personal identity; the particles of the body are continually changing." My

theory would be that the mind and body are inseparable from each other in their relations; without one the other could not exist in its present form. The mind controls the body in many things and at many times. Whether or not the mind is an element that lies in the fibre of the brain I will not now undertake to discuss. However, it is my opinion that the mind is only a result of an active brain. But be that as it may, we all "think." We first must think of doing wrong before we *can* enter into its practice. The thoughts control the body. We think *now* and act later. This can all be traced to the brain. The brain is the source from which force of thought and action is derived. The brain is not the life, but it is the center of the life of man. The limbs of man can be taken away and he will still live, but remove his brain and he will die.

What kind of brain have we? Have all men the same quality and quantity?

Everyone knows that they have not. Some men have a very heavy brain and are capable of great good as well as much evil. (Wisdom not tempered with spiritual training will prove a curse to its possessor). A man who knows much is capable of doing much. His activities may be in the wrong direction, but much will be accomplished; why? Because he has *much power of thought* and of action.

Many men who possess *massive brains* are *moral perverts.* Why is this true? It is because *so much thought is given to lustful pleasures.* If the *brain* is the *seat* of the source that *drives* the body, that brain must be *first developed* before much *driving* can be *done.*

A young man may have *musical* talents but he *will not* be able to render music in a *perfect manner* until *much time* is given to its *study.* In the study of music, certain brain cells are developed and ready for use at any moment. Be-

fore one studies this art, though he may be talented along that line, he cannot render good music.

This is the case in any work, or profession. A young man may be talented as a farmer; he may love to be among the horses and cows, and have a fondness for growing cotton and corn and various crops, but he *will not* make a *good farmer* until *certain brain cells are developed.* He must go upon a farm and study practical farming very closely for several years before he can master it. But after he has mastered it, the art will be at his "fingers' tips" at any moment. He can know in an instant what brands of fertilizers are needed, or what kind of tools are best for cultivating his crop. Now any and everything that we do must be mastered in the same manner. Every action is directed by the brain.

Thus we can all see the necessity for a brain trained along right lines.

A man's natural inclinations are developed by constant thought along that particular line. If a child inherits certain immoral tendencies from its father or mother and those inclinations are allowed to take shape and develop, the child will grow up to manhood, or womanhood with a *well developed brain for lustful pleasures.* If you have *once developed* along a certain line the chances are that that will be largely your profession and pursuit. It is always much easier too, to develop one's natural inclinations than to introduce those *entirely new or foreign.*

*Children inherit certain predominating influences from their parents and it is a very hard matter to change these, by training or otherwise.* It can be done, *but it isn't being done except in very rare instances.* Children these days grow up *just as their ideas and inclinations may direct. Very few* have a careful father or mother to direct them.

It is well known that a properly balanced ration is necessary for the full development of the brain as well as other parts of the physical being. In plant life, if the elements of plant food are not furnished in properly balanced way, the plant will not develop to its full capacity. If too much nitrogen is furnished, the plant will be large, with but little fruit. If an apple tree produces good fruit, well colored, a large quantity of potash is required. This is as true of children as of plant life. To possess a strong and healthy body as well as an active and healthy brain, the child should have food containing the proper elements in right proportions. It is not my contention that a properly balanced ration for children would *lessen their immoral tendencies directly,* but it would *certainly afford them a larger intellectual capacity, which could, in turn, be used to stimulate high ideals in the individual* if the proper

training was given. The child's *higher intellect could be used* by parents and teachers *as a restraining influence to base practices.* While I am confident that many thousands of men and women who possess much intellectual power, are guilty of more or less immoral practices, yet they do not, to any great extent, indulge themselves publicly. My experiences have been that the vast majority of women and girls occupying public houses of ill-fame are *below the average in intellect.* Something has been lacking in the development of their brain, and I am of the opinion that in many instances this is because *a fully balanced food was not given them in youth.* Every one knows that *poor people* sometimes rear their children on *very meagre food,* not possessing the necessary elements to develop every part of the body. Of course this is because of the lack of funds to purchase the necessary food.

Such arguments will seemingly be re-

futed when we say that there is more vice among the wealthy classes, comparatively speaking, than the poor. This can be traced to the fact, however, that they have an excess of *rich foods, wines and other unnecessaries, as well as idleness.* The cause of the social evil among all classes can be traced to one thing,—*lack of good character.* The wealthy, however, who have had better opportunities, in many instances for receiving an education, have *reached a stage of development* that private vice is all they could *willingly indulge in.* Public vice would throw them *altogether out of their class.* But the argument that we wish to magnify here is, that the wealthier class had educational facilities that tended to carry them beyond the realm of public prostitution. Had they had proper training in their young life the chances are they would have made honorable women. But their natural surroundings in life were

such as did not always tend to higher and nobler things.

We dare say that many of the girls who today occupy public houses, would be honorable women had they received a properly balanced ration all along through youth. Their intellect would have been keener, more receptive and an appeal could have been made for right living that would have found lodgment (provided of course, they had been placed in the hands of capable teachers), that could have been appreciated; their capacity for *appropriating good moral training would have been greater.* Their *reasoning powers* would have been stronger and more alert.

## PRIVATE VICE AMONG WOMEN.

If the reader knew the truth of the matter as regards evil practices, I dare say that consternation would seize your very being. We discuss and abuse women who inhabit public brothels and seem to forget that vice to a greater or less degree exists in every class. Indeed we question whether there is not *ten times more* vice in private life of the *upper and middle classes* than in public houses of ill-fame. Some have a more "modest" way of gratifying the animal passions. One woman who is not possessed of blunt coarseness, but who possesses an innate desire for illicit intercourse, would be wholly out of her sphere in a public brothel. Her especial sense of refinement would be shocked if exposed to the rowdy and brawling inmates of a gambling den or brothel. She is among a class whose

everyday life calls for *different surroundings,* yet she *sacrifices her virtue* in a more or less *private* manner.

Ask any man who travels to any extent, his ideas as to the enormous proportions private vice has reached. Ask almost any doctor in our larger cities, and at even small towns. Ask any well informed merchant or other business man. Many good men who are not looking for such, though they may be public business men and have traveled extensively, could not give you any intelligent answer as to the extent of private vice. That is not their business. But take the average man who is "out for a good time" and has seen some thing of the world, and ask him; he knows.

This is the most deplorable phase of the entire problem. A mother whose little ones are left at home (such as it is) while she meets a man at a "downtown" designated point for the express purpose of compromising her character, her inherit-

ed rights as a pure woman, her hopes of building instead of dragging down character, is certainly to be pitied. Her base inclinations have completely mastered her, and, while she continues to occupy a place in good society, and succeeds in keeping her sister associates in ignorance of what she really is she is a hyprocrite of the blackest type, dealing society and the very foundations upon which good government is builded a shattering blow.

This class of women, and we have many thousands of such, contribute their share of those who are to be future leaders in society and in governmental affairs. They bear children; some legitimate, and certainly some that are not. Many of these very children will no doubt seek to gratify their passions in the same manner of the mother; some will probably enter the brothel. Why? Because *"like produces like." The predominating influence in that mother's career will manifest itself in her children.*

Why do women practice private vice? If the subject should be discussed in its entirety, several volumes would be written and then probably the half not told. Effort will be made, however, to give the reader a slight idea. The very nature of the subject makes it very difficult to handle or present to a refined class of readers. The object of discussing it at all is for the benefit of future generations, and we trust therefore that the reader will bear with us.

One reason why wives indulge in immoral practices is a local one, and can be traced to "tantalizing domestic conditions." Husbands are not always what they should be in their marriage relations. Many husbands completely abandon their wife for other women (possibly some other man's wife). The natural course that this wife is supposed to pursue as regards holy marriage is blocked; she is, to all intents and purposes, a single woman. She feels

that the great sacrifice she made when she placed her destiny in the hands of a man, to be her lawful husband, has been kicked out, knocked down and spat upon. She suspects him of incontinence and probably discovers later that in this she is right. Probably she will remonstrate with him and thus make bad matters worse, and the climax is finally reached.

Now, of course, much depends upon just what kind of material this woman is made of as to what she will really do under such conditions. If she possesses an extremely fine quality of character and principle, she may only grieve over her misfortunes and tell her troubles to some of her closest friends. If she is of a revengeful nature or disposition and does not place good character in very high esteem, she is very likely to become possessed with a morbid desire to "get even with him." (In my work during the past several years I have had a number of such

cases shown me and proved to my complete satisfaction.)

A letter typifying conditions that exist in many hundreds of homes was received by the writer over a year ago. In a few words, this woman stated that her husband had been very kind and gentle with her for the first two years of their married life. Then another woman won a portion of his affections and he gradually grew cold toward his life companion. Matters grew worse. Quarrels became frequent, and finally resulted in the death of the love of both. She stated that she had managed to "exist" with her husband for quite a while simply because they had two little children.

She confessed that after her husband had given her up for another woman finally she became infatuated with another man and committed wrongs that she felt sorry for. She stated that her husband had found this out, and that he made her con-

fess it with her own lips "one night." Then their domestic life began to assume an unbearable aspect; there was not a vestige of happiness in her life.

She said she threatened to secure a divorce from her husband and that he told her he would expose her immoral practices if she did, and would have the law award him the children. She stated in this letter that she really wanted to live a virtuous life. (Her letter was written me for the purpose of securing my aid in helping her and her husband to effect a reconciliation.) She stated, that at the time of her writing she had not committed a wrong act in nearly a year, but said she craved the love of her husband or some other man.

She wanted me to come to her home and meet her husband; said he would treat me very nicely, for he was very polite to her in the presence of anyone else. I answered her letter and received another; and before the matter was closed I

had received a number of letters from her.

Her letters would have led one to believe that she was being imposed upon; that her husband was the only one that was guilty to any extent. The fact developed, however, that both were wilfully leading dissolute lives. They lacked true character that would have carried them beyond the realm of such practices.

Recently, while making investigations on the Pacific coast, the writer spent several nights in several of the various cabarets located in San Francisco. In the immense dining halls were hundreds of women, practically all of whom were there for immoral purposes. Some were modest looking to a degree, and others were brazen. Many of these women had their male companion, who had carried them there to get dinner and wine, after which they "went out"—in the dead hours of the night. Those who had no male companion were there for the purpose of "picking" one up. The moment they catch the eye

of a man who looks prosperous and seems, from appearances, that he is able to show her a good time in spending money freely, she will give him a "knowing nod" of the head.

San Francisco is today a *gay city,* but nothing like she was before the quake a few years ago. I dare say, however, that "to her inches" she is the rottenest spot in America today; steeped in vice, sin and crime; the spectator is struck with awe at her revelry.

Women who lead immoral lives either publicly or privately are, in the vast majority of cases, women who have no regard for the welfare of their country or of future generations. The "immediate" good time, fast life and worldly enjoyments that are derived, are greater to their mind than are purity of thought, of heart and of deed. They indulge in such simply because they wish to. People are not in the habit of deliberately doing things that they have no inclination for.

A great many women who indulge in a private way, in vice, would not for the world have the public to know it. There are only a few who know what she is doing; often only one person knows. Every man would not appeal to her. Serious trouble would arise should some man, who did not especially "appeal" to her, make improper advances. A warrant might be drawn, at the instigation of this woman and the man placed behind the bars. To the average observer and onlooker the bad woman might appear as pure as an angel; as spotless as the driven snow; but if the truth were known she might present quite a different color.

A "crooked" woman is a *very clever instrument. You may think you "know" her but you do not.* If in trouble she understands how to show up her side to a surprisingly good advantage.

Men and juries are often made to "lean to" a vile and despicable woman simply because she has a winning and appealing

manner, and understands how to "handle a man." (Suave, before the "court" who was to try her for murder, the woman succeeded in winning the admiration and confidence of every member, though her crime was almost without a parallel,—black and henious; and her past life of the same stripe.)

*Men* seem to condemn *men* for every immoral act of a *woman.* It seems to be the prevailing belief of many men today that every girl occupying a brothel is there because some man put her there. That she had no inclinations to go there herself, but that she was bodily carried there by some man. Of course some man "helped her along," every one knows that a girl can not commit sin with the opposite sex without his aid; but she is a willing participant; *A woman or young girl whose life is filled up with the nonsense of the world and looks upon life as a joke will always find men of the same strata.*

These women look upon life as a *huge joke.* They are *"shallow" every way you take them.*

## PRIVATE VICE AMONG MEN.

Many men have made known to me their private practices. On my return from California recently a large, fine looking man said that he visited Chicago in his travels several times a year, and that he only had to phone a certain married woman that he was in the city in order to have her visit his room that night. He said he never had to pay her one penny.

He said she admitted that her husband had no charms for her. He stated that she was living in the very best society that Chicago afforded, yet she was secretly practicing the very thing that tended to decadence rather than progression of character.

This same man continued to give the writer an insight to his secret practices. He said he met a very wealthy woman at

New Orleans, (she was just from California) and that they were gradually drawn "closer together" by looks and smiles until she finally revealed her life to him. He said she had married a wealthy man in Chicago a few years previous and that her husband proved to be deficient, and she had scarcely known him "as a husband;" that her husband, realizing his condition had often insisted she make a trip abroad and enjoy life. She said, at first she did not grasp his meaning, but that finally she did.

She was then on that trip, she declared and intended to have a good time. This man said that instead of her receiving any money from him that she actually slipped a fifty dollar note in his hand to help bear expenses while they were together. He said he was with her for a week or more, stopping at the best hotels as man and wife.

This may all sound like a "fish story" to the uninitiated, and while I have no way of verifying this man's story, yet anyone

who is informed as to social conditions knows that such conditions exist in startling measure. There is a world of proof to be had on social conditions if one will take a little time to inform himself.

Let's look at this man's record a bit. He stated, during the run of conversation, that he had a seventeen-year-old daughter. His mentioning his daughter was brought about by my allusion to the play "Damaged Goods," staged by Richard Bennett. This play is intended to show the terrible effects of the red plague, and its bearing upon marriage. He said he and his wife witnessed the play, and that returning home he shuddered when he thought of his own daughter and then of his dissolute life. He confessed that he had been the victim of everything but the worst form of the disease and declared that it would almost kill him should it manifest itself in this daughter. He lost sight of the fact, seemingly, that his daughter could inherit his *natural*

*proclivities just as easily as she could contract a disease from his blood.*

Now this man had the appearance of a railroad president or banker. He really was at the head of a large manufacturing concern. *No one* would have taken him to be a man that would *stoop to things low.* He appeared to be a man that was *fully keeping pace with a progressive age.* He was intellectual and of an imposing appearance; dressed exceedingly well and was riding on a *standard Pullman car.* The world, *generally speaking,* would point to him as a *fair sample* of the *progress of the age.* Well educated; well informed on any subject that you might approach him with. But was he *really progressive? If so in what?*

Yes, he was progressive as well as retrogressive. His general bearing demonstrated that he was *succeeding* in the *commercial world.* I dare say that many a young man who is acquainted with him, casually though, has said: "I hope some

day to be as great as that man." His secret life is not known to every one, and even if it is, as a rule it does not matter much. "If a man *succeeds* in the *commercial world,* why *throw everything else to the four winds;* he is *the man,"* is the prevailing sentiment. Commercialism has enveloped this great nation.

This particular man represents a *"class." Just as much a class as does the women who live open lives of shame. Just as much as the "lover"* of a woman of the underworld. His inherited characteristics have mastered him.

These have developed *intellectually* to a *marked degree;* they have *cultivated business methods,* used their talents and *made good, progressive business men.* But they have *also developed* and *cultivated* their *lower animal inclinations.* These have come along *hand in hand. Some more prominent than others.* This class of men are *just as licentious as the public prosti-*

*tute.* His inclinations to debase himself are *just as pronounced probably as hers,* but he has *more brains* than she. *He would be altogether out of his class if he were to give himself over to a public life of shame.* He could not make a good "lover" or "cadet" simply because his *intellectual capacity* is great enough to make a very easy living without doing that. He would shrink from the public knowing of his practices, because he is of a nature or disposition, *actuated* by his *intellectual qualifications,* to live or exhibit a *pure life* to the *world* and at the same *time, get all the enjoyment that is to be had, out of private vice.*

Such men contribute *just as much to the social evil* as does the man who openly lives a debased life. Why not? To all intents and purposes he is *just as debased.*

*There is not the least difference in vice.* Vice is vice wherever you find

it. One person indulges in the evil *publicly,* the other *privately.* What is the result? If it is possible to inherit intellectual qualifications of this class, is it not also possible to inherit their vicious inclinations?

There are *thousands* and *many thousands* of men in this class, and *their progeny will inherit their predominating influences.* Some of these children may show a very marked intellect, with very little inclination to evil practices. If such should be given *proper* training, and were tutored along the line of the importance of living a *good moral life,* the chances are *that one* would see and realize the importance of a clean life and grow up to noble manhood or womanhood. There is no possible way, however, of making the *entire nation perfect.*

There is too much *diversity of thought; too many different types to* deal with; every one does not see things *alike.* I have met men who

said that they had reared their children, (boys) with the understanding that when they had reached sixteen years of age to "come to father for money" to use for base purposes. Only a short time since a man said, in discussing the social evil, that he actually carried his sons to the district, and advised them to always be *very careful* and try to *avoid infection.* Another man said he had called up the madam of a certain house and informed her that his boy was on his way down there and for her to please treat him nicely. He said he knew the madam well, and admitted that he was himself a patron of the house.

Now what are you going to do towards *eliminating* from the youth's mind that fact that all such is *not* absolutely necessary to healthy condition when *many thousands of fathers* tell their children in early youth that he will furnish them money to visit such places, and tell them

that they *will not* be healthy unless they do these things?

Many thousands of fathers believe, or rather *say that they believe* it to be a *"necessary evil."* I rather think that if you will look into the father's record who advocates such, that you will find that *he, himself* (married man) *is a patron of such places, in many instances.*

It is only a "necessary evil" *to the man who patronizes such evils himself.* There are no doubt some good men who believe it "necessary" in order to preserve the virtue of our pure girls.

It is certainly an evil that will *ever and always be with us,* but it is not necessary by any means. There will always be *numerous volunteers,* who, from *lack of good character* will be willing to *fill the place of "necessary evil."*

One has no more right to give his boys money for base uses and advise them to resort to the red light district, than to advise girls to engage in evil practices.

It is simply a narrow and one-sided view to take of the situation. It is advising the boy to do something that will, in all probability become a *"fixed" part of his very life,* and in after years when he has boys and girls, not only his boys, *but probably some of his girls will inherit those principles,* and thus he will *contribute his share to the denizens of the underworld for future generations.*

It is a "wheel within a wheel" so to speak. As it revolves today, so will it revolve in generations to come. *Whatever inclinations a young man or woman possess today, their children will possess in after years. There's no escape from the "clutch of heredity."*

## FOREIGN IMMIGRATION.

Foreign immigration has much to do with the extent of vice in the United States. There are many thousands of foreigners of the lower class throughout America who live open lives of debauchery. They can be found in great numbers in every large city. Practically all women living public lives of shame in El Paso, Texas, for instance, are foreigners. Of those who fell into the hands of the courts in New York City and were placed at Bedford Hills State Reformatory for women, during a given period, over 65 per cent were foreigners or of foreign decent, according to Katherine Bement Davis, Superintendent of that institution.

The class of foreigners that come to the United States are in many instances objectionable. These help to drag down, instead of build up a nation. There is no doubt of this fact. They do not as a rule

embrace the Christian religion, and to all intents and purposes, remain "foreign" to our methods and customs.

It is a very grave mistake that is being made in flooding our country with worthless and degraded foreigners. In many instances, they are very shrewd and fully understand how to make money, but money does not build up a great nation.

These foreigners get the positions that American girls and boys should have. Many foreigners can live much cheaper than a self-respecting American, and therefore can afford to work for less money, hence they secure the position and the native born American goes without work, simply because there is too much cheap labor. Those who are so anxious to have the wages of our working girls raised, as well as a higher wage for the toiling masses of laboring men, should make some effort to regulate foreign immigration and the problem would in a measure be solved.

Many of the more intelligent class of foreign women run assignation houses (the arch enemy to the virtue of young girls). Many of these women make "madams" of public houses of ill-fame.

We must bear in mind, of course, that immigrants of good descent, good breeding and moral purpose are vastly different from the scum of humanity which is swept to our shores. Nothing we have said in this connection should be construed as applying to those splendid Germans and other well-meaning foreigners who come to live among us.

## CHAPTER IV.

### Environment.

Environment has much to do with the destiny of the human race, as well as with individuals. Surroundings and method of training go a long way toward shaping our lives. But they certainly do not count for all, by any means. You cannot make *something from nothing*. Let us illustrate:

A man enters a mine and secures a piece of metal in its rough or crude state. The metal is melted and carried through various processes and refined until at last a Cambric needle is the result of his efforts. This needle is very valuable and can do exceptionally good work if well kept and properly used. But this fine instrument could never have been made without first securing the *proper metal in the crude state*. The needle could not have been made from lead, wood, sand or rocks.

The proper material must be had to *begin with.*

But after securing the proper material and the start is made, unless a given line of instructions is followed minutely the metal will never be converted into the best grade, or highest quality of needles. The workmanship *must* be perfect and care must be taken to temper the needle to a *perfect* or *exact* standard. If this is not done the needle will not be able to serve the desired purpose.

If we succeed in perfecting the needle, and it is all that could be expected, it still could not be used unless placed in the proper surroundings. Something must hold the needle. Let's suppose that we wanted to make a small hole through a penny with this needle. The necessary methods would have to be employed to accomplish this. Should you place the point of the needle upon the penny and strike with a hammer, the result would be a broken needle and we would have

made hardly an impression upon the penny. But if we will place the needle in a large cork, allowing the point to barely extend through, and then place upon the penny and strike, the needle will plunge through the penny very easily, simply because the proper surroundings were there to help carry out the plan of perfect work.

This is true with a child. If you wish to bring a child up to a *given standard, something original* must exist in the child before this can be done. Not mere matter (flesh and blood). There must exist in that child some *innate principles that can be taken hold of and "worked."* Before a beginning can be made, you must have something to *begin with.* If the child possesses these, there is a probability that they will be developed. But the proper care must be taken of that child all through his life, and especially his youth. The *training* must be in the hands of one who is *capable of such work,* just as in the case of the needle.

Now have we not thousands and many thousands of parents who have *no conception whatever of how a child should be reared?* I must admit that my observations prove beyond a doubt that *very few care how their children are reared.* There will be, by agitation of the subject, *a few parents, very few,* who will realize the worth of proper surroundings and good training and will help to better conditions in a small degree. *The masses, however,* are in the swim of *world pleasures and cannot see the necessity of good training, nor do they care to see.*

To train a child in the way it should go means that a *continuous effort* upon the part of the trainer must be put forth. If we intend to shape a tree in its young life, persistent effort is made to do it. You do not simply shape the limbs *one time* and then leave the tree to grow in the manner that you wish it, but you *continually* shape its limbs *every day* until it becomes a *fixed part of that tree.*

To rear a boy or girl properly, or to train that boy or girl in the way they should go, means that the child's surroundings will at all times be conducive to the *one principle* that you are striving for. It means that you will carry that child to Sabbath school (not send it) every Sabbath; that you will teach him to read the Bible and love and fear God. That you will be frank with him in all things that he should know.

But even those who have an inclination to teach children, adapt varied forms of training. Many mothers look at life entirely different from others.

There is no possible hope in the face of existing conditions, to ever expect any great improvement in the lives and habits of the boys and girls of this nation.

Even some philanthropic organizations advocate girls engaging in pleasures that can but prove pitiably tragic in many cases. Take as an instance Jane Addams, founder of Hull House, Chi-

cago. Miss Addams actually teaches dancing, while there are many who consider dancing a direct road to hell. And a "direct road to hell is right." Not all that dance fall into disgrace, but it is certainly in line for it, and we do not see how any one who is well informed as to social conditions could advocate such. Yet as stated, we are a diversely thinking people. It will be absolutely impossible ever to adapt a rule of good training for children that will be *embraced by the masses.* Therefore it is a sealed fact that the masses will never progress in the face of existing conditions. However, every little helps.

Look at the moving picture shows. How are you going to know whose company your girl is in while visiting these? You may say that you are not going to allow her to visit them. If you do not, others do. There are many thousands of young girls and young boys who visit these shows all over the United States. I have visited them all along from New York to the

Pacific Coast and find that they are patronized by many thousands of young girls. In most instances, the pictures shown are good and I could find no fault with the management. I just mention these facts, viz: That young boys and young girls do go to moving picture shows in vast armies, unaccompanied by any elderly person, and the result of mixing in large crowds can but prove disastrous in many, many cases.

The public school is an exceptionally good place to give children the proper training, but teachers who possess the necessary qualities must be had for this. A good teacher who will continually keep in touch with his pupils and see that no bad influences are allowed to exist will certainly accomplish something toward the upbuilding of the nation. Much good can be done in the schools but exceptional care should be exercised in selecting the teacher.

Environment and training—what does it mean? If perchance we should find a

few who were actually giving their children good home training, what do they do to counteract the impressions they receive at the average theater? I have visited many theaters all over the United States, gathering information as to social conditions, and by far the vast majority sing songs and use expressions upon the stage that would he highly improper to print in this book. Many of the very people who patronize such shows and who carry their boys and girls there, would resent bitterly the publication of such vulgar and disgraceful things as appear upon the stage. Why would they do it? It certainly would not be because of any modesty they perchance possessed. It would be only a *"false" resentment.*

Yes the theaters are well patronized all over the country. We have noticed that the public appreciates the *blunt display of vulgarity, for they always applaud.* You just watch the young girls and mothers applaud some vulgar song or some dis-

graceful joke pulled off upon the stage.

The people upon the stage (many of whom are just as corrupt as any woman of any brothel) are not to blame for their vulgar stunts. The public actually demand such. You get at a theater just what you want. Well look at them from New York to San Francisco and see what is demanded by the majority of our men and women as well as girls. Good shows are all right, and we do not condemn them, but we mention this simply to show you what kind of shows the public demand and the sort of impressions our children receive at many of these.

Another hindrance to moral and spiritual advancement of our children is the fact that the middle and upper class of parents, financially speaking are so very extravagant with their boys and girls. To furnish our children with everything that heart could wish for makes them forget God. Thus, they are buried in worldly pleasures to the peril of their

souls. The United States, the greatest nation on earth, is today *writhing in the throes of moral and spiritual decadence.* Her spiritual and moral development is *not by any means* keeping pace with her intellectual and material advancement. She is wise but wicked. Her inventions have been great, but her love for a gay life has been greater. Millions of money is being spent for things that do not satisfy.

When the young man came to Jesus and asked Him what he should do to be saved, the Savior answered that he should keep the commandments. This man replied that he had kept these from his youth up. Jesus said in reply that he lacked one thing: Go and sell all he had and give it to the poor, and take up the cross and follow Him. The man went away sorrowful, for he had great possessions. Jesus then remarked how hard it was for a rich man to enter the kingdom of Heaven. He might as well have said that great *wealth*

*as a rule was a curse.* His advice to the young man *indicated that very thing.* If true in that day it is true at the present time. All these things tend, in an indirect way to the cause of the social evil. The churches are practically all empty. Religion has certainly not lost its charm, but the trouble is the men have found something that gives keener enjoyment. Commercialism and fast women are certainly "in the public eye" today.

## CHAPTER V.

### The Remedy.

The remedy of the social evil, if one could be found that would prove effective, would be the greatest invention of the age. A measure that would actually stop public and private vice would be the most glorious achievement of the centuries. There is a remedy, but it will not be used by the common-run of humanity.

During the early experiences that the writer had in rescue work, no conclusions were reached, looking to the elimination of the evil. It was simply my contention during that period that all these women wanted to reform, and would reform if assistance was offered. After a few years of labor among them, however I was convinced beyond all doubt that for some reason or other they *did not* wish to reform; that they were "at home" just as much as any one else following their profession.

During 1912 I concluded that the remedy to the social evil and public vice generally was to drive those women out of the restricted district and thus eliminate all public vice; but this cannot be done with the material we have at hand for the purpose. You *may* succeed in actually closing certain houses and keeping them closed, but where do the inmates go? They go to rooming houses, boarding houses, flats and hotels. They simply cannot be driven from a large city. Recently while in Los Angeles I made a personal investigation of conditions in that city, and found that many rooming houses right in the heart of the city were occupied by these women. They had been driven from the restricted district. City laws were passed against them as follows:

"Section 1. It shall be unlawful for any person, upon any public street or in any rooming house, lodging house, hotel or other place in the city of Los Angeles, to solicit a person of the opposite sex, to

whom she is not married, to have — — with such person soliciting.

"Sec. 2. It shall be unlawful for any person to resort to any rooming house, lodging house, hotel or other place in the city of Los Angeles, for the purpose of having therein — — with a person to whom he or she is not married.

"Sec. 3. It shall be unlawful for any person to rent, let or assign any room or apartment in the city of Los Angeles, with the understanding or believing that such room or apartment is to be used by the person or persons to whom it is so let, rented or assigned, for the purpose of unlawful — —.

"Sec. 4. That any person, firm or corporation violating any of the provisions of this ordinance shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be punishable by a fine of not more than five hundred dollars ($500.00) or by imprisonment in the city jail for a period

or not more than six months, or by both such fine and imprisonment.

"Sec. 5. The city clerk shall certify to the passage of this ordinance and cause the same to be published once in the Los Angeles Daily Journal.

"I hereby certify that the foregoing ordinance was introduced at the meeting of the Council of the City of Los Angeles, of July 29, 1912, and was passed at its meeting of August 6th, 1912.

(Signed) Lorin A. Handley, City Clerk.

"Approved this 12th day of August, 1912.

(Signed) Geo. Alexander, Mayor."

This ordinance, carrying with it such a heavy penalty had been in effect, at the time the writer visited Los Angeles, *over a year;* during which time the public houses had been kept closed; yet there were many women of the underworld right in the very heart of that city. I visited police headquarters and asked

what the result of the vice crusade was, and whether they were now troubled with such women, and was informed that they had reached a happy solution to the social evil; that they kept a large number of plain clothes officers after this class of women and kept them out of the city. Now I do not doubt that these officers were probably doing the best they could in the matter to rid their city of vice yet I received ample proof that they had utterly failed.

In Chicago, where the red light district has been closed for about a year at this time, the writer found several houses still open in this district. The inmates were very careful to keep the blinds pulled close together and the shades down, but as a person passes their window, they raise the shade just a little and motion you to enter. These women are also scattered over that great city and it is practically impossible to make them leave.

At this writing Atlanta's red light dis-

trict has been closed nearly a year; and though the police department has made every effort to keep immoral women out of the city, they have utterly failed to do it.

Now I have no unkind words to offer officers of the law who have done their duty as it is laid down upon the statute books. So far as the faithful performance of duty is concerned they deserve credit, but have they, after all done the right thing in the matter? True they carried out their sworn obligations as best they could, but was it right?

Is it not against the laws of our country for any person to labor upon the Sabbath day? This law is being continually broken! Railroad trains go thundering across the continent each Sabbath. Street cars are operated throughout the Lord's day in every large city in America. Drug stores, soft drink, fruit and cigar stands operate three hundred and sixty-five days

in the year. These, with the exception of drug stores are not necessities.

Thousands of our church members, honored and respected business men, visit their offices on Sunday, breaking the law of the nation—desecrating the Lord's day. Sin is sin, and the man who breaks *one* law, is guilty of the *whole*.

God said that the Sabbath was a holy day and that upon this day man should rest from all his labors. Why then is one law enforced while others are not? The same God who said, "Thou shalt not commit adultery," also commanded that man rest from his labors on the Sabbath.

Why should a law, that has remained as a dead letter for time immemorial be suddenly placed into active effect, while other laws that are equally applicable remain dormant? Why are women of the lower world (a product of man and demanded by man) so ruthlessly persecuted? These sinners (women) have received their "fixed" and unchangeable principles because

of the shameful debauchery of man. She is made what she is by the men who make the laws against her. She writhes under the lash of the law. What is law for? It is for the purpose of preventing people from interfering with the rights of others.

Laws are not supposed to make effort at compelling people to embrace religion; if they are, then why do we not apply the law to a man who covets his neighbor's wife, or who fails to love God with his whole soul, heart, mind and strength, or he who fails therein to love his neighbor as himself? These are all commands of God; just as much as is the command to refrain from committing adultery, or to rest upon the Sabbath.

A serious error has been made in attempting to better social conditions by the methods persued by many police officers and by many social welfare organizations throughout America. No possible good can be accomplished in such manner.

The great majority of the organizations

are headed or managed by men who have had practically no experience among fallen women, and know absolutely nothing of the real life of the latter. This fact is proven beyond all doubt by the statement of a certain speaker at the *World's Purity Federation Congress,* held at Minneapolis in November, 1913. The speaker was quoted as saying: *"The social evil can be stamped out as easily as typhoid or yellow fever."*

If this man really believed (?) what he said, he is certainly the embodiment of the essence of ignorance upon the subject discussed. He certainly does not know that there are probably between two and five million women and many times this number of men who are plunged headlong, soul, mind and body into this evil practice. To actually accomplish what this doctor said could be done would necessitate the putting to death of the greater part of the entire population of this nation. His statement is just as absurd as

it would have been had he advocated what I have just said would have to be done.

The only possible hope, aside from home training, that we have in building up the morals of this nation is in proper breeding and in the embracing of the teachings of the Savior. The former is practically impossible. The latter is possible but not probable.

The extensive proportions that vice and sin generally speaking has reached today is brought about *because of the very trend of events, and cannot be changed. There will be no use to try to influence the masses to cease their mad rush for wealth nor their lust for woman. The one thing to do will be for every mother and father who is interested in future generations, to try to counteract conditions by a proper rearing of their children; a strenuous line of home training.*

The Men and Religion Forward Movement of Atlanta, in asking the question "What is to be done with the women

who cannot or will not reform," says: "She will be schooled under gentle but firm hands, backed by authority of the law, until she learns again the true meaning of womanhood." Such a statement is interesting but visionary. By what authority will these women be taken up and placed in prison (a reformatory) and kept against their will?

Will the men who help her along in her practices be placed there also? If this is done, *where will we secure enough men* to keep these in prison? Who is going to do the reform work? Who is going to *change a woman's ways* after she has reached her majority? She is just what her blood and her environments have made her and she cannot be changed except she willingly embraces the religion of Jesus Christ.

How many reform institutions did Christ establish while on earth? He had but little to do with institutional work. He simply preached His doctrine of re-

generation. Reform institutions are for the larger part absolutely worthless when dealing with people who have attained their majority. You can't make a silk purse out of a sow's ear. To force people into living a clean life, (which means force them to be Christians) never was intended by the Lord. Jesus never did force His teachings upon people who did not want them.

You cannot make people live Christian lives unless they embrace Christ's teachings. So why try to force them to do it? Religion is a *free gift* to those who *seek it*. To others it is, and will always be, foreign.

Will we simply take by force, a woman who is living an immoral life and place her in a reform institution, there to eke out a miserable existence? Any forced confinement always tends to harden rather than soften a prisoner. They would be worse when released than when first confined.

Would we take only a portion of these women or would we take all that are im-

moral? *Would the immoral men be taken to this institution also?* Who is going to support such a *vast army?* Would our cities and counties be taxed to feed and clothe these men and women? No. The cities and counties *would not stand for such a thing.* There are thousands of men in Atlanta, many of whom talked to me upon the matter and stated that the unseemly things that "The Executive Committee of the Men and Religion Forward Movement was putting in the papers was disgusting in the extreme. For a time I was lined up with the movement to drive these women off the face of the earth, but I am willing to acknowledge my error and take a *sane and reasonable stand in the matter.*

This "Men and Religion Forward Movement," in one of its articles, says: "While she is at large, while the white slaver is encouraged to make others like her by the tolerated brothel, little can be done in solving the problem of the social evil."

*God!* How many of them are white slaves? *Not a one.* It is a wonder that the joke of slavery among this class of women would not some day cease to be discussed.

They are not slaves *any more than you are, my dear reader.* I pledge you as faithfully as I know how that they are no more slaves than you are.

But they are to be pitied, of course they are. They are lost in sin, just as any other sinner is. They need the Grace of God; that is everything on earth that they do need. They do not need to be hounded down *unless you are going to pursue the men also. They* are equally guilty and if *one* is to be punished the other should share it also.

I distinctly remember that I advocated the placing of them in the chaingang (the women). This was all wrong. It would be unjust to place the women in the chaingang or any other place of confinement *unless the men* who patronize them

*are placed there also.* These women are simply sinners *just as every other person who breaks God's laws and commands,* and should not be given any harsher treatment than a man should be given who is guilty of the same sin.

It is my opinion that *driving these women* simply because they are breaking one of the commandments, is *objectionable in God's sight,* and will *never* result or redound to His glory. It can accomplish *nothing* for the *glory of God.* Many who do the driving are guilty themselves and if rightly placed, would be in the ranks to *be hounded themselves.*

The writer does not mean to say, that we should license these women and thus say to the world that we approve of vice. That would be the wrong step to take. Christ did not license it, but He *did tolerate it. He had to tolerate it. He could not* force people to embrace His teachings and therefore there was nothing else for Him to do. An example was given us

when the woman "taken in the act" was brought before Him for a decision as to her punishment. He did not touch her. He did say that those without sin might *cast the first stone* at her. But there were *no stones thrown. All were guilty* and immediately left the presence of Jesus. Finally, when He looked up and saw that all her accusers were gone *He said that she might go also,* as He *did not condemn her.* He did not remand her to a reform institution (so called), but He left her free to do as she chose. He did request her to refrain from future sin, but He did not tell her that He would make her leave the city if she did not. No doubt Jesus abhorred her sin, but He demonstrated also that He *abhorred the Pharasaical spirit these men possessed* who brought the woman before Him.

While this review of the guilt of men is fresh in my mind, I wish to place myself on record as saying that I bitterly resent the sentiment expressed by the few so-

called purity or social welfare organizations that advocate the burning, stinging lash of the law applied to hopeless, helplessly sinful women. Jesus Christ, even God (who cannot look upon sin with any degree of allowance) is more merciful.

Such movements are *not* for the honor and glory of God. Any broad-minded and experienced person knows they are not. I have talked to many men in Atlanta as well as throughout our country, upon this subject, and find that by far the greater percentage are against using drastic measures against unfortunate women; especially when they know that these women cannot be eliminated, and too, when these men realize that the unfortunate woman is a product of man.

If the matter were brought to a vote in the city of Atlanta today, twenty-five to one would be polled in her favor. Why? Because conscience would not permit them to "throw stones." Too many are guilty with her.

At one time, *I pittilessly attacked* these women, to drive them, God only knows where; but pity is rightly his who, when he makes error, is not man enough to admit it.

I have shown the reader in preceding chapters that these women are living the only life they know. That their habits and inclinations have been eternally fixed by man. Therefore, if we must drive her from her habitat we should with equal force pursue the demimonde as well as the male habitue and occasional frequenter.

To serve Jesus Christ in the manner that He would have us, does not mean, however, that we will *plunge upon a sinner and hound him from our midst simply because that one does not embrace Christ's teaching*. We will never gain admission into heaven by such persecutions. We are fearful that some of those who take such a prominent part in such things possess very *little religion anyway,* and lose that *"little"* while so ruthlessly persecuting

those whom he thinks are so very wicked.

Just such irrational stands as have been taken by some so-called religious organizations is what helps to make agnostics. Men who are possessed with good reasoning power, lose confidence in christianity when those who go under the cloak of religion commit such unpardonable wrongs. They cannot see where these organizations possess one iota of God's love in their hearts.

(I know a person who today stands at the head of what is considered among the largest charitable (?) organizations in this country. The prominent position occupied would at once lead all to suppose that the person was the very embodiment of God's graces, *yet I know that person to be a willful slanderer.* Slander! What is slander? Its powers are legion. It does not meet you face to face. While you sleep while limp, so to speak, and unable to defend yourself, slander attacks and drives deep into the heart and soul of the victim,

the keenest knife, the most gilded weapon).

Sin is sin and we have no right to interfere with the freedom of a sinner who does not interfere with another person's rights. A woman who is *known to secure* a young girl for immoral purposes should be punished and that *very heavily;* for that is interfering with another's rights. Of course we have a law against this evil, but the law has not, and never will, be observed. This does not mean that we should not have laws that will enable us to punish people who do wrong, but a law should be looked at in a broad sense. Let laws *apply to all and not* to a few trespassers.

Now is there anything of any worth accomplished by chasing women of the under world from one place to another? If so *what is it?* Does it cause them to *stop* their practices? *Where* are they to be chased to? Shall we run them into the sea and have them all drowned? These

things are certainly not in keeping with the teachings of Jesus Christ.

*Vice has not been diminished one iota by closing the red light district in any large city.* An investigation by any level headed citizen who is at all familiar with the methods of these women will prove this. Go to any city where the district has been closed and make a quiet effort to find women of this class and see how easy it is. Where will you find them? Why in the down-town district as well as scattered throughout the residence section of the city.

Ask a hack driver or public auto driver to carry you to these women. *He knows where they are.* They are located at boarding houses, where any young girl from the country might come to secure board. These young and innocent girls are thrown, often, in the most revolting surroundings, where temptations are placed before them that they might never have encountered, had these women not

been allowed to live in residence sections.

These women dress elaborately and do no work and the impression that they are able to make upon a young girl is calculated to lead her astray when she might not have otherwise been tempted had she not been placed in direct touch with them. Oh, but you say (or at least the fanatic says), that we will not allow the women to live in the residence section of any city; but they *are* living there and will *continue* to do so, when not permitted to remain in a segregated district, until time ceases to be.

To eradicate any evil, we must go to the root of it. To go to the root of the social evil would mean that we would *have to offer* the religion of Christ to these women and then *force* them to accept it before results could be accomplished. We can offer them Jesus but we *cannot* make them accept Him. Those who do accept Him *will* quit their life of shame. Those who *do not* will *continue* their practices *until death takes them.* As death removes some,

others come right along and take their places.

The evil is growing in great proportions and nothing but a miraculous changing of the lives and hearts of these women and men can *accomplish a thing.*

Not a point can be gained in any other manner. There are a few, I am sure that will criticise the writer, as one taking a pessimistic view of the situation, *but I deny now,* that it is a pessimistic view. It is simply a *viewing of facts as they really are.* They are facts and we simply need to open our eyes to perceive them.

Our experience has been that these women would not reform, or accept the religion of Jesus Christ; yet we think that salvation should be *always* offered to them.

If they do not accept, then their blood will not be upon us. I think the churches should send regular evangelists into the slums to preach to these women. They should not be persecuted and driven to death.

If the police department should gather direct information that a man of high standing in their city was guilty of immoral practices, would they force him to leave the city? If he did not on first notice immediately leave town would plain clothes officers be placed on his trail for the purpose of securing further information as to whether he was still practicing vice? You know that if such was done, there would be enacted some of the bloodiest tragedies that ever stained this nation.

Some of these cruel reform organizations have tried to impress the public with the fact that the reason they were fighting vice was because the women of the underworld were held as slaves, and that they were only trying to dispel vice in order to "free the inmates." A few police officers try to make you think that this also is the motive that they have in interfering with vice. Don't you know that a policeman knows better? He knows that they are not slaves, and further he knows that there

is no traffic whatever in women. The harrowing details of so-called "white slavery" that have been placed before the public as real truthful knowledge, is the greatest travesty that has ever been perpetrated upon truth.

Now let's discuss for a moment the achievements of The Men and Religion Forward Movement in the city of Atlanta.

This organization states that the Evangelical Ministers (they seem to take no credit themselves), by spending a little over two thousand dollars, *ended* a $700,000.00 a year infamy. *Actually ended vice* in Atlanta. Do you believe it? If you do I must admit that you have a sublime faith in the sincerity of the utterances of men.

In addition to this $2,000 that they claim it cost to eliminate vice in Atlanta, it also cost the life of one of the inmates; but this is not all. It scattered those women all over the city; and they are in At-

lanta *now,* and will ever be here. Why? Because there is a demand for them and there will ever be. Who demands their presence? Is it the so-called panderer, or married men or young traveling men, or members of churches and of reform organizations? Their *bodies* are demanded by members of every rank in life. Any sane police officer or anyone else who has had any experience at all knows where the demand comes from.

Now as to accomplishments of the Men and Religion Movement, the report was heralded broadcast that they rescued one hundred and eighteen inmates of brothels of Atlanta and that one hundred and sixteen remained firm and embraced a pure life. If an organization *really is* striving to do something for the glory of God why are such exaggerated statements given the public? I consider a liar as abominable in the sight of God as is a public prostitute. I do not know that the Men and Religion Movement of Atlanta are

responsible for the statement above referred to, but the statement appeared editorially in one of this city's leading dailies, and I have never seen where it was corrected.

Another statement was that since the district has been closed in Atlanta that "Men will not again buy and sell under police protection women and girls in Atlanta." It is an eternally unsolvable mystery to me why they wish to make the public believe that these women are bought and sold. *If it is true, I pray God to open my blinded eyes.* When the district was closed in Atlanta early in 1913 one of the inmates committed suicide. Why did she kill herself? Because she was being *mercilessly driven from her home;* be that home *ever so shameless* in the eyes of *genuinely refined people,* it was *her home;* the *only home she had and the only home she wanted.* Her blood and her surroundings through her young life *had made her what she was;* had made her

love her shameless home. She had received the order to vacate by a certain day. Before that day arrived her body was found lying cold and still in death. Driven to desperation and despair; without money upon which to operate until the evil could shape itself into another form, she plunged a knife into her heart and left a note giving the reasons for the tragedy.

The tragedy was no worse, however, than she felt had been perpetrated upon her. She, who was a creature of circumstances, a creature who felt perfectly at home in a house of ill-fame, because she could see nothing else to life, was ordered by the law to *instantly leave her own home;* the only home she knew. That was itself a gloomy tragedy to her. She could not endure it.

We fling ourselves *mercilessly* upon the scarlet woman; a being who is *largely a creature of circumstances,* and whose *soul and body writhes in the very throes of moral and spiritual death,* and drive her

with whip cords from her home—*her only home;* and *the men*—what do we do *to these?* My reader, *you know what we do. You know that we do nothing but love them and let them love our daughters.*

The author once helped form just such sentiment as this, but he is willing to acknowledge that it was certainly one-sided. A "sentiment" that condemns a sin in one sex and condones that sin in the other is irrational and unjust in the extreme. If we must mercilessly pursue the woman of the underworld and prevent her from living in the home of her choice, we should alike pursue the army of men who patronize her, and give them no rest day or night. If you say that we will offer these women a reform home in lieu of the brothel, why the author will tell you that they do not want such a home; no more that a gambler or highway robber wants to enter a church and be baptised. Such a thing is distinctly out of their "line." They are sinners and nothing can be gained by

torturing and driving them here and yonder. They are bound and determined to lead a dissolute life. This *we know absolutely.*

The author has been asked this question: "Why do you advocate segregation for the women and not for the men?" Our answer is: Simply because the women *prefer segregation.* In other words *that is her natural home.* If she is bound and determined to exist, *why not* let her exist in *her own home.* If the men who patronize vice were segregated we are fearful that there would not be enough left to mind the segregated district. My brother! You know the men. You know what their lives have been. Now who among us can cast the first stone at these unfortunate women (though ever so disgusting in their practices), and then turn and face a great and merciful God. Yes, she is a sinner; dyed in the blood stains of filth and disgrace; wretched; morbid and depraved.

*But she is also poor.* Poor in that which we who drive her feel that we are rich—*God's spirit.* Yes she is poor in spirit. We are rich. *The rich drive the poor.* Will God bless such action? He cannot. Do you say she violates the law? *Well the men violate the law too,* and are just as guilty in God's sight. If this law is to apply to one it should *apply to the other.* If we are not going to make the men leave the city, then we should not make the women leave. If we do not make her leave, she will be less a menace to society by being allowed to remain in a segregated district—*her home and where she wants to live.* If she is driven out, then drive out the men who made her what she is, or *at least* who *helped* to make her what she is.

The author will be condemned by a few for advocating segregation but his conscience and vast experience approve the stand.

Does the wiping out of segregated districts cure the evil? *It certainly does not.*

There is no possible way of forcing men and women to live pure lives. If we stop making whiskey, we would stop people from drinking it; but so long as it is made, men and women will drink it. Men and women are going to have what they want so long as that thing is made. We cannot stop the bringing into the world of little babes that are to grow up to men and women, and therefore it will be impossible to stop vice, or even relieve the situation in the slightest degree until the hearts of men and women are changed. That can only be done by the individual person having a desire for that change of heart. God sent His Son into the world to save man from his sins, and His Son is the only power that can accomplish this. Until saved from their sins, vice will continue to be the prevailing sin of man.

There are a few girls who are led astray by evil men; but these do not remain in the business. These cases are really more pitiable than those who willingly go into the

business. It is not my intention to place a woman who has yielded to temptation because of a love affair, or of over persuasion, in the same class with the woman who *seeks* such a life. Far from it. We know of a few instances where we are firmly convinced that the man was the aggressor. In such instances capital punishment ought to be meted out. Men all know better and should not take advantage of an innocent girl. There are cases where no doubt the man began with the full intention of bringing about the ruin of the girl; but by far the majority—nearly all—enter the life of their own accord. The larger percentage of women occupying brothels have actually been married. No girl enters a brothel before her first offense is committed.

Coming back to the social evil and the remedy, we should accept these unfortunates as a class of sinners that cannot be gotten rid of. There is no possible hope of ever solving the problem of the social

evil through man-made laws and institutions.

A river that cannot be dammed is kept in its regular channel so that the filth and debris can be carried off. These women are with us until the end of time and no amount of persuasion or of force can relieve the situation. Could the evil have been eradicated, the Lord would have done so while on earth. He knew, however, exactly what it would take to cure the social evil. He knew that neither persuasion or force would result in any good whatever; for if it had He would certainly have made use of the means. He knew that to believe on Him was their only hope and He did not attempt to force this upon them for He knew they did not want His graces.

The solution to the social evil can only be found by a practice of the divine teachings. If these are not accepted by these women, as well as the men who patronize them, there can be no possible hope for them. It would be a useless waste

of money to place women of the underworld by force into institutions of reform with a view of doing them any real good. Nothing could be accomplished that would redound to the glory of God. The same money, if spent in graciously offering them the gospel wherever their homes might be, would be of much more value. To force any one to change their ways against their will is something that Jesus never did practice. It is simply out of keeping with the "free moral agency" doctrine and has no scriptural foundation.

Vice is a sin in the sight of God, and is considered a crime in the eyes of the law, but persons who indulge in vice do not consider it a crime. People who steal or commit murder, or perjury, know that these are crimes; because these interfere with the rights of others. But is it interfering with the rights of others for a person to willingly sell their bodies to a willing purchaser? We know that some will say that it interferes with society, and is a

menace to society. We grant that as true, to an extent; but can we rightly term it a crime? And has it not been a menace to society all along through the ages? Has it not been demonstrated fully that it cannot be eradicated? Has it not been demonstrated beyond all doubt that instead of diminishing, that it actually increases? Were not women of the underworld burned at the stake in ages past in effort to stop their practices? Did not the men who put such horrible laws into effect, indulge in vice themselves? Is there not always a "best plan" of handling any evil? If we have an evil that cannot be eradicated, or even abated, is it not best to place such evil in such surroundings as will least expose the young and innocent? With women of the underworld scattered throughout a city, is not this a worse menace to society than to have them where the young girl and young boy could not see them unless they deliberately chose to look them up?

If the scarlet woman is with us to stay (and she certainly is) is it not better to have them where they can be controlled, and where the young and innocent can be kept out of their sight? If the scarlet woman, in public houses of shame, is a menace to society, is she not a worse menace when allowed to exist in private or secluded places?

The city of New Orleans has as high a class of citizens as any city in America, yet she has a segregated district and forces the women to remain therein. Police officers are kept in this district for the purpose of keeping order and to see that no young girl is induced to enter without her consent. I have been through this district a number of times and offered aid to all these women and not a one wanted to give up their practices. If these women were driven from that district they would be scattered throughout that great city and could never be forced to leave. If some did leave others would come in, just

as is the case anyway; some are continually going while others come from other quarters.

Now in advocating segregation the writer does *not* mean that the evil should be licensed; that money should be collected from these women for conducting houses of ill-repute. This would *not* meet the approval of *pure* minded people. Money thus gained *could not* be used for the honor and glory of God. But it is an *absolute certainty* that the evil will *have to be tolerated in some form.* The question arises as to *what* form is best for society, and *what* form will meet the approval of the Almighty.

If we have a great army of boys and girls, men and women who have not received proper training through life and are by their very nature desperately sinful, some *reasonable method* in dealing with these must be decided upon. They *cannot* be driven out of our country. They *must* remain on American soil, and at

*some* designated spot. They *cannot be forced* to stop their evil practices, simply because there is *too much demand* for such women, and because their inclinations and very makeup *will not permit* them to stop.

We *cannot* take such an army and place them in reform institutions against their will, for if we did, public sentiment would demand that *every man who indulged in such practices* be placed in this institution *also.* If we have a *given number* of women whose blood and surroundings have made them *what they are,* and who will be with us as *long as time lasts,* a *just and equitable method* of handling these *should be determined upon.*

It is indeed deplorable that social conditions are such as they really are, and that we *have* to deal with the evil in *any form;* but we have it with us and a decision in the matter as to how it should be controlled is *highly proper now.* There is but one conclusion to reach and that is

that the evil *should be tolerated,* but *not* licensed.

Now the reader, after going through this little book, has the author's experience covering a period of *six years.* Our time and talents have been *faithfully applied* so that the *truth might be gathered. The truth has been gathered,* and is *presented throughout this book.* We have shown you that these women are a *separate class* of beings and have been with us as a *separate class* of beings *all along through the ages.* They are a *"fixed" part of the inhabitants of earth,* and it remains for right thinking people to assert themselves and deal with the matter *accordingly.*

Vengance upon the sinner is *not ours,* but *that* belongs to God. You say she is a menace to society? *Not one iota more than the army of men who patronize her.* She would *not* exist if there were *no demand for her.* Who demand her? *The men.* Condemn and drive her and you do

that which *Jesus Himself refused to do.*

The author has shown her in her *true light* all the way through; but *who* among you can exclaim: *"I am without sin; I shall cast the first stone."*

Ah! My brother, my sister, stones are not what's needed. We only need to *turn the light upon our own hearts and lives and divest ourselves of sin and thus remove the cause of the social evil.*

## CONCLUSIONS.

The social evil, as I have shown, is caused largely by a tragic taint of heredity. In some instances it is the result of improper training and environment. The real cause, however, is the rejecting of Jesus Christ and His teachings. If America should ever be Christianized the social evil would automatically be cured, but until this is done we cannot hope for a solution.

Jesus Christ offered the remedy for the evil two thousand years ago, but it was rejected. He still offers that same remedy today, *and just as surely it is being rejected.*

From a sociological standpoint, the remedy certainly does not lie in attempting to stop the evil by force. This only results in

scattering it and hiding it away where it will be able to make its secret thrusts without warning.

Parents should use every precaution in the rearing of their children and especially their boys; warning them of the utter ruin that such practices result in. Boys are certainly not given the proper care by most parents.

If these women were kept in such place as 'twould be an easy matter for a Christion to visit them and offer them the religion of Jesus Christ, instead of driving them and trying to force them to submit to surroundings that are wholly foreign to them, in my humble opinion the purposes of God would be much better served. This is for your consideration, remembering that we all must some day stand before Him in the judgment and answer for every sin or wrong act. Charity covers a

multitude of sins, says God's word. Charity extended to the unfortunate creature, whose surroundings through youth were different from ours, and who is largely what she is, because of heredity and environment, will not be forgotten by the Almighty in that Great day.

NATIONAL LIBRARY OF MEDICINE
Health, Education, and Welfare, Public Health Service
U S Department of Health, Education, and Welfare, Public Health Service
Bethesda, Md.

NATIONAL LIBRARY OF MEDICINE
Health Service
Bethesda, Md
U S Department of Health, Education, and Welfare Public
WERT
OOKBINDING
DDLETOWN, PA
ECEMBER 4
re Quality Bound

HQ 111 E46c 1914

02430230R

NLM 05016747 9

NATIONAL LIBRARY OF MEDICINE